

The American Friend

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From Tokyo to Nashville

AN EDITORIAL

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AT WORK EDUCATING ESTONIA

The gallant fight against illiteracy being waged in the little republic of Estonia, of which an account is given by Dr. William Orr, former deputy commissioner of education for the state of Massachusetts and now on the staff of the National Council of the Y. M. C. A., in a recent issue of *School and Society*, is commented upon editorially in the *New York Times*, which compares the determination, self-sacrifice and enterprise of the little nation to that of our own pioneers. Still in the first decade of her independence after 700 years of "subjection and submergence," Estonia is using today such methods to improve her schools as Horace Mann used in the Massachusetts of his day. "Five thousand students are now enrolled at the University (at Dorpat), about 25,000 in the secondary schools, and nearly 115,000 in the elementary schools, besides pupils in the more than 50 vocational schools. Except for one district which lies on the border of Russia, there is universal command of the Estonian language; for despite all repressions, restrictions, and even prohibitions in the days when Estonia was subject to Russia, the people have held to their national culture."

THE DEPLORABLE CONDITION OF JAILS

The Judges of the 130 U. S. District Courts throughout the country are urged to institute Grand Jury investigation of the conditions under which federal prisoners are jailed in their respective districts in a communication addressed to each of the 130 Federal Judges individually by Dr. Hastings H. Hart, Chairman of the Committee on Jails of the American Prison Association and Consultant in Penology for the Russell Sage Foundation. With his letter Dr. Hart sent to each judge a copy of the report of his committee, revealing that the federal government with no jails of its own and with approximately 60,000 prisoners on its hands each year has been farming out these prisoners—including thousands of unconvicted men and women simply awaiting trial—to city, county,

and state jails, many of which the committee reports "unfit for human habitation." The county jail today is unquestionably a prolific source of crime," says Dr. Hart's letter to the Federal Judges, "and federal prisoners in common with others suffer from its destructive influence. It can be converted into an agency for the decrease of crime if the subject is intelligently studied and treated. It is exceedingly important that this subject should be approached from the standpoint of common sense and practical wisdom rather than that of sentiment, sensation or revenge." The report itself refers to county jails as "breeding places and schools of crime." Even in the largest jails in New York City, Philadelphia, Baltimore, Pittsburgh, Cleveland, Chicago, and Denver, there is no adequate provision for segregation of prisoners, with the result that prisoners inexperienced in crime, committed to prison for the first time—including those awaiting trial, detained as witnesses, or imprisoned for failure to pay a fine—are forced into intimate association with veteran criminals and other prisoners of the vilest character. Bad sanitation, indiscriminate mixing of prisoners, enforced idleness, lack of any federal control over government prisoners housed in city, state, or county jails, and the practice of paying a per diem rate for feeding prisoners so that the income of the sheriff, the support of his family and the education of his children depend upon the amount that he can save out of the allowance for feeding prisoners are some of the evils described in the report of the Prison Association's Committee on Jails.

BAN TIP SHEETS FROM THE MAILS

It is reported that the Post Office Department has taken action to ban from the mails the operations of more than six hundred men selling tips on the races. The Department is to be commended. These tip sheets are not only worthless but constitute a direct incitement to gambling and react unfavorably upon the social safety. In 1918 there were only 18 tracks in operation for flat racing in North America. About 45 such tracks are now in use in the United States and five new tracks are being built. It is a conservative estimate that \$400,000,000 annually is being bet on the races. Handbooks number hundreds in single cities and their operations directly result in defalcations, embezzlements, suicides and broken homes. Mr. H. N. Pringle who has made a special study of the subject has compiled a list of hundreds of highway robberies, desertions, divorces, embezzlements, forgeries, larcenies and murders, indisputably attributable to race track betting. In the City of New York alone tip sheets are sold at 12,000 newsstands. In Washington, the posted race reports are studied by throngs of young men. Business interests in Cleveland and other cities have been aroused to the necessity of taking measures to protect the banks and cash tills of their cities by action against the handbooks. Public spirited newspapers in various communities are giving their support to exposures of the rottenness and fraud of race gambling.

CHINESE GENERAL BUYS BIBLES

Word has just been received by the officers of the American Bible Society that General Chang Tze-kiang, one of General Feng's leading officers, has recently purchased from the Society's China agency 8000 copies of the Christian Scriptures for distribution among the officers in his army. This is reported to be one of the largest orders for Chinese Bibles and Testaments ever received by the China agency. It is a most significant event in view of the anti-foreign and anti-Christian sentiment in China today. It indicates that apparently Chinese opposition is not against the Bible. These Bibles and Testaments are to be furnished in full leather and half leather, gilt binding and are to contain at the request of Gen. Chang a personally inscribed presentation statement written by the General himself. The cost of the order will be about 6000 Chinese dollars.

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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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From Tokyo to Nashville

EXPRESSIONS of satisfaction among Friends over the election of Thomas E. Jones as President of Fisk University, as announced in our columns last week, were mingled with some words, at least, of surprise and regret; surprise, that he is not going back to his university chair at Tokyo, from which he has already wielded a very considerable influence, and regret that the direct force of his vigorous personality will be lost to the cause of more wholesome international relations in general and to that of a better understanding between Japan and the United States in particular. Knowing his deep concern for interracial conciliation in the Orient, the surprise expressed by some Friends is natural. Why did Tom Jones turn his back upon a great opportunity in Japan and accept a most difficult task in Negro education in the United States? Having had no communication with him on the subject we cannot answer for him with any authority. We can merely say why we are not surprised at his decision.

What is there in this most perplexing of domestic problems to appeal so deeply to one whose heart is in Japan, or in any other foreign country peopled by those of another race? That there is this appeal there can be no doubt. We need reflect but a moment to recall how invariably our missionaries who have come home on furlough, and particularly those from the Orient, have interested themselves in the problem of Christian adjustment between the Negro and White populations in the home land. To some of us, it has doubtless seemed sometimes that this interest has approached an obsession.

We cite but one example. If ever a man at home on furlough was entitled to a period of quiet rest—and needed it—we would say that man was Gilbert Bowles. Instead of taking it, or that small part of it which a returned missionary may expect, when he was last among us, he gave himself intensely to the study of interracial problems in the United States. He read, he traveled, he visited Negro welfare work, he attended conventions for the discussion of the subject, he wrote his impressions of what he had seen and heard. And after his return to Japan he has continued to think and write upon this question that seems to him so vital.

Now Gilbert Bowles has long been looked upon as an outstanding Christian statesman of Japan and the Orient. It is from the standpoint of Christian statesmanship that he has given so much thought to the problem of the Negro in America. He has found that questions of race, becoming more and more acute, cannot be localized or isolated. Wherever there is race friction there is a world question. As a representative of the United States in Japan, our

friend found himself on the witness stand before the Japanese people to explain our treatment of the Negro. More difficult still, he was in Japan primarily as a representative of Jesus Christ, whose ideals this country is popularly supposed to reflect. Gilbert Bowles sees, therefore, that if Japan is convinced and Christianized it will be in the United States, strange as this may sound. In his recent forceful address at the big race relations meeting in Richmond, February 14, Bishop Clement iterated and reiterated the statement that unless the Christian people of this country work out a Christian solution of our relations between the races we may as well recall our missionaries from foreign lands. Christianity that will not work at home has little hope of acceptance away from home.

We have no doubt that general considerations such as these have weighed heavily with Tom Jones. There are further reasons why his acceptance of the presidency of Fisk University appeals to us as happily significant. If the principles of which Friends have made high profession should be applied anywhere, it should be upon this, which is perhaps the most serious domestic question faced by any nation today. We may speak to this question more unreservedly than at times in the past, for it is no longer a sectional one—it has become a national question. Those who have been inclined to point the finger of criticism from a distance, now have plenty of "case work" to occupy their attention close at home. Perhaps this is why the voice of the Quaker testimony is not heard so clearly and confidently as might be desired! Yet it needs to be heard. Not presumptuously, nor even with perfect assurance, except as we hold to those fundamentals of righteousness and brotherhood which are the very essence of Christianity. In the striking words of Caroline Norment, spoken in these columns last week, Friends need to speak a little louder. Too few of us are prepared to speak, in which case our silence is becoming. We believe our friend who goes to Nashville, Tennessee, a thoroughgoing Quaker, has something to say. And from the peculiar vantage point of Fisk University his voice will carry far—even unto Japan.

Those who know something of the troublous course of events at Fisk within the past year or so, will appreciate the extreme delicacy and difficulty of the task which the New President is assuming. In general, we are perhaps inclined to think of the Negro problem too largely as that of the proper attitude of the white toward the colored population. But the obverse side of the picture is rapidly being more clearly limned. There is the rising tide of self-consciousness, the spirit of self-determination, among the Negroes, that must increasingly be taken into account. It

was an outburst of this spirit that precipitated a situation on the Fisk campus resulting in the resignation of the former President after many years of faithful service. In view of the desire of the students and alumni that a Negro educator be chosen to succeed President McKenzie, may we assure them, in the terms of the well known story, that while their new President has a white skin, he has a black heart! He will go to them sympathetically and appreciatively, with outstretched hand, saying, "If thy heart is as my heart, give me thy hand."

Our Friend has shown courage and faith in his decision. He realizes that he has chosen one of the "hot spots" in our national life as his experiment station for the culture of Christian relationships between the races. In this strategic position, he will in a striking way serve as the representative of Friendly ideals. As such he will need, as we are sure he will covet, our sympathetic support. This support can best be given by our living true, in our own spheres, to the ideals which he will seek to exemplify in his place of leadership.

"He is Waiting on Me!"

BY RUTHANNA M. SIMMS

OVER the radio for a half hour each morning, in a home I know, a crippled boy in his wheel chair enjoys physical exercises under expert unseen leadership, to the accompaniment of music many miles away. One morning by means of the loud speaker, there came to us in a back room of the house quite distinctly the words of the unseen director, "We can't go on until everybody is on the floor." For a second time came also the cripple boy's helpless call, "Mother, mother!" And to the mother, on her arrival in the radio room, the explanation that he wanted help to get down on the floor, for, "He's waiting on me!" It was very real to him, and to the limit of his ability he followed every command.

We too have an unseen director, and scattered as we are over the Five Years Meeting, we are together endeavoring to follow his commands. Music of progress, achievement, and spiritual growth makes joyful accompaniment to our cooperative following if we have ears to hear—music from beyond seas, and from Oklahoma, Tennessee, Colorado, and other hills and plains of our own land. Folks are happier, here and there, because of our hands reached out to them, in fellowship. They are discovering God's more abundant life and the joy of that discovery is the most beautiful accompaniment for cooperative spiritual exercise the world has ever known.

But now and then, comes the leader's call to us also, as to my friend in the wheel chair, "We can't go on until *everybody* is on the floor"—for action, for obedience, for quick response to every word. We are doing well; we are discovering God; we are developing strength and joy, but—"we can't go on." In the face of unprecedented progress in our Indian missions, the treasurer of the Indian Committee writes March 2, "We are about \$1500 in debt!" And the Indian budget is more than that much behind. Our sky pilots in the Tennessee mountains were to have their pinching salary increased by the amount of appropriation from the united budget this year. Must they continue to feel the pinch and handicap of inadequate support? Wonderful contributions of personality and Christian leadership have come and are on the way this year from the student body of Nebraska Central College. But salaries of the teachers who are helping to guide these growing souls, have been assured partly on the basis of \$2400 expected from the Home Mission united budget. Must they also suffer because some Friends somewhere are not "on the floor?"

Detroit Friends, after distressing, soul-testing experiences, have again pledged each other, during the past year, to make possible a Friends Meeting in a section of that city which has been assigned to them by the Detroit Council of Churches and which includes 15,000 people. With heroic effort they have built for themselves a meeting house, dedicated March 7th, but they are depending on the united budget for \$500 by March 31st and only \$200 has been paid. In a house to house canvas recently, one hundred families in the

neighborhood stated their definite interest in the new Friends Meeting. There also we may share in the joy of spiritual growth if we will.

The Home Mission budget needs only \$9137 to be completely raised this year. It can be done by March 31st if *everybody* helps. What a thrill would be flashed out into those places where our disappointingly small checks have been going if we could complete our payments in the next ones which go! Is the call as real to us as to the boy in the wheel chair, or our wills as triumphant as his over our obstacles? Our Director is waiting on us. "We can't go on until everybody is on the floor."

Friends, do we realize that for some years past America has been steadily becoming more and more non-Christian? The opening editorial in *The Missionary Review of the World* this month, is upon "The Growing Foreign Problem in America." Its writer makes the following statements:

"A study of the children in the public schools of a Rocky Mountain city disclosed thirty-two nationalities in a population of six thousand. A company of Koreans living in the mountains sent a representative to a pastor in that same community, asking for someone to preach the Gospel to them."

"Not only in cities and smaller towns are the foreign-speaking peoples settling in large numbers and showing little evidence of becoming Americanized, but foreign-speaking peoples are settling also in rural communities. To evangelize these scattered groups filtering into rural communities, already occupied by tenant farmers, lays a burden upon our national home missionary societies which, in the next decade, will become exceedingly difficult. Protestant Christianity must contend for its very life in the face of these difficulties and tendencies."

In at least three places in America, we Friends are touching in our cooperative work conditions thus described—in Oklahoma, in Colorado, in Detroit. Every Friends Meeting and every Friend has the chance to help decide whether we shall do our share in making God real in these centers or whether by our indifference and lack of cooperation, we shall allow Friends' work there to be handicapped, our workers discouraged, and our influence largely lost. Those in active service in these spots are doing their parts well. But they cannot go on to meet the need without us. Will we keep time to the joyful music of spiritual regeneration which we have helped to set going in certain parts of America, or will we allow it to die away for the lack of our help?

The exercise man over the radio counts incessantly, one, two, three, four; but this particular spiritual exercise calls for our counting beyond four. It calls for 9137 counts of one dollar each, before March 31st. Is America worth it? God seems to think so, by the way he has blessed our efforts so far, but he is waiting on us.

OF INTEREST TO AMERICAN FRIENDS

Correspondent Reports Matters of Concern from Meeting for Sufferings

At the Meeting for Sufferings, the monthly executive meeting of London Yearly Meeting, held at Westminster in Second Month, there was considerable reference to work amongst Friends in America. W. Blair Neatby recalled his visit in company with our dear friend Alfred Kemp Brown, lately deceased, to the Five Years Meeting at Richmond, Indiana, during the war. Both then received extended minutes for extended service in Philadelphia and Baltimore and other parts, and found a warm welcome and great sympathy among Friends. He had received several invitations to return to Philadelphia and felt a strong desire to do so, as also to visit Lynn and Lawrence, Mass. J. W. Harvey Theobald urged our friend to extend his visit to North Carolina. He believed Friends would be interested in the English point of view in Quakerism. Kate Neatby who said she had known a good long time that God was calling her husband to labour in America had felt a concern to join him. She had come to feel that she too had a message to deliver both publicly and privately. It was rather a large undertaking, but those whom God called could count on His grace to guide and uphold them. Among others who supported these concerns was A. Barratt Brown, Alfred Kemp Brown's son, who has just been appointed Principal of Ruskin College, Oxford, itself an American foundation. Warm minutes of concurrence were received from Witney Monthly Meeting and Berks. and Oxon. Quarterly Meeting and the Meeting agreed to issue a cordial minute of liberation. Prayer was offered that our friends' messages as well as their persons might receive a warm welcome, and that they would be rightly guided in the ministry they were undertaking.

J. Burt Davy reported on his visit to California and to Philadelphia last summer. He referred very appreciatively to the kind way in which he was received by Dr. Fawcett in the South, by Walter and Deborah Dale at Pasadena, by William Allen at San José and by Friends at Berkeley, College Park and elsewhere. He was especially grateful for the carefully detailed programme prepared for him by William B. Harvey when he came east. He was enabled to make very full use of a fortnight spent there with the beautifully simple premises at Arch Street, Philadelphia, as his headquarters. He declared that English Friends need not fear that they were forcing too many visitors on the United States. He had had a most cordial reception. He wished English Friends could be more hospitable. J. B. Davy felt that his service in

America was not at all finished, and that he might soon be called to take it up again.

* * *

English Friends had been largely instrumental in organizing a considerable meeting of Christians of all denominations and political parties at the Church House, Westminster to protest against the action of certain Britishers who smuggle liquor into the United States. There was an attendance of some seven or eight hundred. The Bishop of London presided, and Dr. Henry T. Hodgkin, Lady Barlow and J. W. Harvey Theobald (all Friends) and Lord Parmoor (whose wife is a Friend) and Sir Donald Maclean were among the speakers. Resolutions were adopted directing that a response should be sent to the open letter of the Citizens Committee of One Thousand, U. S. A., referring to the widespread interest aroused in the American stand against the liquor trade and the indignation felt at the invasion by British citizens of the sanctity of American laws. Reference was also to be made to attempts made to reduce the evil and of the British desire still further to reduce it. Dr. Hodgkin, who referred to his visit to America three years ago, said it was unfortunate that this smuggling was regarded as typical of Britain. It had caused a rift between the forward looking people of both nations. He urged the Conference to support measures against smuggling and to prevent a wedge from being driven between Britain and America. A letter was read from Sir Austen Chamberlain, the Foreign Secretary, stating that the British Government was doing all in its power to assist the Government of the United States in suppressing a traffic of which it entirely disapproved.

A report of this conference was given in the Meeting for Sufferings by William F. Nicholson. It was stated that a copy of the response was to be printed on vellum and signed by the chairman and all the speakers for despatch to the Citizens Committee of One Thousand. Friends were reminded of the letter addressed by the Meeting some time ago to the Citizens Committee from which a courteous acknowledgment had been received.

PERCY W. BARTLETT.

MY CREED

I would be true, for there are those that trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
I would be friend of all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh and love—and lift.

—Selected.

HOW OUR FRIEND IS KNOWN TO OTHERS

Anti-Saloon League of New York Makes Statement Regarding Work of Edgar Nicholson

"Internationally Known Leader for Associate Superintendent of New York Anti-Saloon League," is the caption of the following story released to the press by the publicity department of the League.

"Announcement is made by Arthur J. Davis, State Superintendent of the Anti-Saloon League of New York, that S. E. Nicholson has been elected Associate Superintendent of the New York Anti-Saloon League.

"Mr. Nicholson has been in public life in the field of politics and public welfare, and in the service of the church for many years. He was elected twice as a member of the House of Representatives of the Indiana Legislature, and it was said of him by a state paper that he championed more high class legislation than any other member. During his last term he served as the floor leader of the majority party. He was author of the Nicholson Temperance Law which began the movement that culminated later in prohibition in that state.

Denominationally, he has been a member of the Society of Friends (Quakers), of the Five Years Meeting group, all his life and has served the church in many capacities. For five years he was managing editor of the church paper, THE AMERICAN FRIEND, has been a member of the Executive Committee of the Five Years Meeting ever since it was established, is a member of the Publication Board, and for the past seven years has been the presiding officer of the Indiana Yearly Meeting, the largest Friends' body in America. He is a graduate of Earlham College, Richmond, Indiana, and has the degree of LL.D., from Friends University.

"He began active service in the ranks of the Anti-Saloon League thirty-one years ago, serving as State Superintendent in Maryland and Pennsylvania, later as national Legislative Superintendent, and one year as Assistant General Superintendent, and for the past twenty-six years he has been and is now the Secretary of the National organization. His public speaking services have extended into twenty-six states, into Canada, and into some of the countries of Europe.

"In 1903 and 1904 he was released to go abroad as the head of the Quaker Relief work in Russia under the care of the Friends Service Committee, and with Mrs. Nicholson served for nine months in that capacity. On his return trip he travelled in several European countries and counselled with a number of the leaders of the prohibition movement.

FINDS A NEW PROBLEM OF RECONCILIATION

Lloyd Balderston Reports Spirit of Antagonism Among British and Americans in China

Since arriving in Shanghai, China, on December 12, 1925, Lloyd Balderston has been extremely active. He has had interviews with a large number of people, such as missionaries, native Christians, government officials, Y. M. C. A. secretaries, official representatives of foreign governments, business men, teachers, and foreigners who have spent all their lives in China.

Investigations have been made in Shanghai, Foochow, Amoy, Hongkong, Canton, Nanking, and Hankow.

Reports that Lloyd Balderston has made to the American Friends Service Committee are in the nature of a diary, with running comments on conversations, reactions, and a description of various institutions. The entire report is exceedingly interesting, but because of the very personal character of many of the comments, as well as length, it cannot be published in its entirety.

The reports that have already been published tell about his arrival in Nanking and his interviews with such prominent people as Dr. Lobenstine, one of the foreign secretaries of the National Christian Council of China, Dr. Harold H. Morris and Dr. Peters; the general attitude of foreigners toward the Chinese; and the plans for establishing a Friendship Village in Shanghai.

An interesting phase of the situation, brought out in the last reports, is the amount of misunderstanding or bitterness between the British and Americans resident in China. The background of the misunderstanding is commercial rivalry. In one of his letters, he reports that in Shanghai, a prominent man said, "The British feel bitter at the Americans because they feel the Americans have pushed them from the position of preference which they once enjoyed. This they believe has been done by unfair means and with the ulterior motive of displacing British trade with America." This man wished to dissuade us from any further effort to bring about better relationships between American and Chinese, because all such efforts would only further alienate the British. He went on to say that efforts to bring about better feeling between the British and Americans were much needed.

In the office of the British-American Bible Society in Shanghai, Lloyd Balderston met a foreigner who told him that the accusation against the Americans was true. "Of course," he said, "he was thinking of American business men in Shanghai who had profited by the boycott against British goods, but it has been extended to

everything. The United States has done this, government and individuals alike, as far back as the return of the Boxer indemnity. That was a put-up-job, demanding twice as much as warranted, and then handing half of it back. Britain is really China's best friend. The Y. M. C. A. is really a sinister force, diverting attention from the proper objects of missionary work."

In another interview, a man commented on the situation as follows: "He said that he had not found a corresponding feeling against the British on the part of the Americans. He then said that the bumpiness and eternal rightness of the Americans would account for all the blame that the British put upon them." This element of misunderstanding between the British and Americans is referred to a number of times in his report. Evidently, a very serious situation exists, and if the Service Committee plans work in China, it must take this into account.

Lloyd Balderston is expecting to sail from Tokio on March 14 on the S. S. President Jefferson, arriving in Seattle, Washington, on the 24th. Arrangements are being made for him to meet with Friends, and others interested in the Chinese situation, in central and southern California; Wichita, Kansas; Oskaloosa, Iowa; Chicago, Illinois; and Indianapolis and Richmond, Indiana. Other points will be reached later from Philadelphia.

ITEMS FROM PASADENA, CALIFORNIA

Herbert V. Nicholson of Friends Mission in Japan spoke on the evening of Race Relations Sunday, illustrating how he goes about among the Japanese telling them of the great Friend he has found who may be their Friend also. Madeline Waterhouse Nicholson gave a tribute of appreciation to fellow missionaries.

Willard O. Trueblood of Whittier gave the address of the evening when the new class building, Fellowship Hall, was formally opened on February 19. The pack rat's strange habit of collecting large quantities of useless material and storing in cavities of trees and rocks gave a text for an inspiring message on filling life with only worth while activities. The president of the entertaining class, H. Arthur Hill, announced the program that was largely made up of musical features, instrumental and vocal. Mary H. Johnston, ten year-old daughter of the class teacher, Charles H. Johnston, rendered violin solos accompanied by her sister Catharine, and there were several orchestra numbers. Walter S. Stevenson for the church trustees, Donald G. White, superintendent of the Bible school, and the pastor, Rachel E. Lockwood, made brief speeches of congratulation and appreciation. Ice cream and cake, served in doubly generous quantities to the men who had donated labor on the new structure, brought to a satisfactory conclusion a happy evening in the very attractive and

AN OPPORTUNITY FOR FRIENDS TO SPEAK

A Bill to Abolish Compulsory Military Training is Before Congress

On January 28th, 1926, Mr. Welsh—a member of the House of Representatives Committee on Military Affairs—introduced House of Representatives Bill No. 8538. The primary purpose of the Bill is to do away with compulsory military training in any of our schools and colleges other than strictly military or government schools.

The Bill reads:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no officer of the United States Army or any other person in the employ of the United States shall teach any course of military training in any university, college, school, or other educational institution, other than essentially military schools, if such institution requires any student to pursue such course as a prerequisite for graduation or for any other reason.

The Chairman of the House Committee on Military Affairs has promised to give the Bill a public hearing. When that time comes, Friends all over the United States should write or telegraph to their representatives advising them to support the Bill. If time allows, notices will be sent to the various Yearly Meeting Peace Committees and other interested people from the American Friends Service Committee Office.

The Bill also carries a proposed Amendment to the Act of June 4, 1920, eliminating the word "compulsory" from that Act and substituting the word "elective."

Compulsory military training is making great headway in our schools and colleges. If you have not already had concrete evidence of this, write to the Friends Service Committee, 20 So. 12th Street, Philadelphia, and ask for a copy of Winthrop Lane's pamphlet on military training in schools and colleges. They are for free distribution. Now is the time to combat military training in our schools and colleges; now is the time to keep our youth from becoming militarized; now is the time to combat the war psychology. It is much easier to combat militarism in time of peace than in time of war.

commodious quarters of the Fellowship Class for young married people.

Tilman and Abbie Hobson began evangelistic meetings in Pasadena on February 21 to continue for two weeks. There has been a gradual increase in attendance during the first week. It is hoped that the second week may show definite results in soul-saving. Tilman Hobson's famous address, "The Quaker in the Eyes of the World," was heard with much interest by members, former members, and others.

EVANSTON AFTERMATH ENCOURAGING

Stanley High Shows Prompt Results from Young People's Inter-Church Conference

From the developments of the last few weeks it appears that no recent student gathering has so quickly eventuated into constructive action as the Interdenominational Student Conference which met at Evanston, Illinois, during the Christmas holidays. The meeting of the Continuation Committee of that conference just concluded in Columbus, Ohio, brought together students' reports from every section of the United States. Two facts are apparent from these reports. In the first place, as Evanston gave opportunity for a student evaluation of the Church and the student's relationship to it, so the developments since the conference have been, for the most part, church centered. In the second place, the project method, so much discussed at Evanston, has very definitely dominated the undertakings initiated since then.

Many of the most significant projects which have grown from the Evanston Conference relate, very definitely, to the demand for church cooperation which was so persistently voiced there. And it is significant of the fact that students are ready to face their own responsibility relative to that problem that these projects have begun in the local young people's organizations.

From all of the schools represented, from Oregon to Massachusetts, there was a uniform indication of active interest on the part of students in the reports from Evanston. At the University of Missouri, for example, more than 500 students attended a mass meeting to discuss the Evanston proceedings. Protestants, Roman Catholics and Jews participated in this discussion meeting.

To conserve and correlate these various projects and to stimulate other students to similar undertakings, is part of the task committed to the Continuation Committee. This Committee, composed of fifteen students and ten non-students, is drawn from the various denominations and represents every section of the country.

At the Columbus meeting of the committee several commissions were proposed which will undertake immediately the promotion of certain projects. One of these commissions will start an investigation of the educational processes of the Church, particularly as those processes relate to the broadcasting to students of information regarding the activity of the Christian Church as a constructive agency in the present social order. Another commission is to study and help to launch certain projects relating to Church cooperation. Various inter-church young people projects

which have already been begun will be cleared through this commission. A fourth commission is to begin an immediate investigation of the religious leadership in student communities with particular reference to the methods by which the Church is endeavoring to reach undergraduates. A fifth commission, which has already begun its work, is to study something of the current religious terminology in an effort to help bring about the rephrasing of religious expressions in more modern terms. Each of these commissions will consist of students with the advisory help of an expert in the particular field which the commission is to consider.

The work of the commissions will be correlated by an administrative committee of the Continuation Committee. Most significant of all is the fact that all of the work relates directly to the Church and is being undertaken in the belief that a more effective relationship may be established between the Church and its young people.

Correspondence relative to this work may be directed, temporarily, to Interdenominational Student Conference, 150 Fifth Ave., New York, N. Y.

SCHOOL OF METHODS AT WHITTIER

California Yearly Meeting, under the auspices of the Pastors' Association and the Board of Religious Education, held a School of Methods at Whittier, February 8 to 12. A large number of Friends representing the entire Yearly Meeting gathered together for the four days and entered into the school in a most satisfactory manner. A deeper solidarity and a broader vision on the part of all who attended were among the results.

The program was as follows: "Studies in the First Epistle of John," by Frank W. Dell; "The Church and Her Children," Mabel S. Roberts; "The City Meeting," Willard O. Trueblood; "The Rural Meeting," Harley M. Moore; "Music in the Local Church," Joseph Reece; "Church Administration," David E. Henley; "Training the Devotional Life," Walter J. Homan; "Missionary Education," Florabel Rosenberger; "The Church and Her Young People," Charles Kinnear; "Social and Recreational Leadership," Frank Gates; "The Christian Home," Louis T. Jones.

In addition to the classes each day, the evening sessions were given over to inspirational addresses by President Walter F. Dexter and others.

The afternoon of each day was given over to the Women's Missionary Board, at which time they had the mid-year conference with a most interesting and helpful program.

Such a fine spirit prevailed and so much good seemed to be accomplished that it has been decided to hold a similar school next year.

ANOTHER FRIENDSHIP CONFERENCE HELD

Friends Hold Second Meeting for Promotion of Better German-Polish Relations

Last year, Friends in Germany and Poland arranged for an informal conference between prominent Polish and German citizens. The conference was duly held and resulted in much good. The representatives went back to their own countries feeling that they must exert as much influence as possible to bring about a better understanding between the two countries.

A second conference was planned for February 12, 13 and 14, 1926. Reports will be published later. Many difficulties arise in arranging for such a conference, as is shown by recent correspondence from Gilbert L. MacMaster to the Friends Service Committee. For instance, Fraulein S. had great difficulty in obtaining a passport and visa. She was born in what was formerly German territory but what is now Polish territory. Though she has lived in Germany all her life she is only 19 years of age and, therefore, not old enough to have applied for citizenship. Her nationality is determined by the place of her birth. Being German, and having lived in German territory all her life, she does not want to take Polish citizenship.

Another case is that of Herr M. He was born in Berlin of foreign parentage; but, as he is only 20 years of age, he is not old enough to have acquired German citizenship. He has a so-called Nansen passport, which is given to people without a country.

Gilbert MacMaster writes: "I do relish taking up these matters with the authorities in question. It gives one so much opportunity to bring the foolishness and wickedness of a great many things connected with this, into the open."

As this conference was to be much larger than the previous one, the workers were anxious that it should remain primarily a friendship conference. He writes: "We have not invited or chosen delegates because they belonged to any organization. We do not believe that the experience which people gain in meeting in a serious endeavor, as these conferences are, will make these people want to share these experiences with others, and a desire in them may be awakened to have meetings of their organizations in the two countries."

*The Board of
Friendsville Academy
has adopted an
Educational Program
which should make it one of the
foremost secondary schools of our
Society.*

SITUATION IN MEXICO INTERPRETED

Friends Schools in Our Neighborly Country are Continuing Work Satisfactorily

Recent newspaper reports have told of the closing of several Mission schools in Mexico by the Government. The reason for such action seems to be found in the failure of some school authorities to comply at some point with the 1917 Constitution. This Constitution provides that no foreign minister shall teach in the primary school grades, and that "to exercise in the United States of Mexico the ministry of any cult it is necessary to be a Mexican by birth."

These provisions have not embarrassed Friends' missionaries in the least. Competent Mexican teachers have been employed in the schools and Mexican ministers conduct the stated Meetings for Worship. Supervisory and cooperative efforts in education and evangelism are quite open to Friends' missionaries and they have found many more opportunities for service than they could accept.

The Mexican Government is striving to keep apart ecclesiastical religion and the state. For years the Mexican Republic has been under the domination of the Catholic church. The 1917 Constitution was framed to free the state from this domination. Naturally the Catholic church has fought to retain its control over the Government. The result has been the violation of the Constitution and the closing of certain schools.

A Mission Board executive visiting in Mexico writes: "A good many Protestant schools have been visited and several were ordered closed for a short period, pending investigations; but we have not learned of a single case where there has been a definite closing. In some cases the inspectors have made suggestions as to some details, which have been carried out at once."

President Calles, in a dispatch which appeared in the *New York World*, February 25, said: "Almost without exception the American ministers of confessional churches which are not Catholic adjust themselves while residing in Mexico to what the law demands. For this reason they are not molested, thus bringing about the development and prosperity of their churches through the work of Mexican ministers and living tranquilly and respected among us by merely performing acts of religion."

SHALL MISSIONS OBEY THE LAW?

The question as to whether any Mission should live in harmony with the law of the land in which it operates is of more than academic interest. In China there is a strong protest both on the part of the Chinese and many missionaries against the treaty concessions which grant special

privileges and immunities to missionaries. So long as the law of the land in which the Mission seeks to operate does not prevent the forthtelling of the gospel there is no valid reason why Missions should have any legal difficulties. If, however, the laws of the land do prohibit the propagation of Christianity, the Mission must choose between voluntary withdrawal from the country or suffering the consequences of breaking the law.

In the present situation in Mexico, the Friends Mission feels that it has ample opportunity under the provisions of the 1917 Constitution to present Christianity. Should laws be enacted by the Republic which would prevent the Mission from carrying on the work for which it was founded, the question as to what course to pursue would have to be faced. But even in such a case it is perfectly clear that Friends should not appeal to the home government for aid in an attempt to force Christianity upon any people. The resort to force even in Missions is wholly unjustifiable. The Friends Mission proposes to operate under Mexican law and has the firm faith to believe in the goodwill and courteous treatment of the Mexican government.

B. W. B.

A ducky named Sam borrowed \$25 from his friend Tom, and gave him a note for the amount. Time went on, the note became long past due, and Tom was very impatient for its payment. One day the two men met on the street. Tom stopped and said, with determination: "Look heah, man, when you-all gwine t' pay thet note?"

"I ain't got no money now," replied Sam, "but I'm goin' to pay it soon as I kin."

"Yo' been sayin' thet fer months," retorted Tom, "but it don't git me no money. Yer gwine t' pay thet money here and now, thet's whut yer gwine t' do. Ef y' don't, y' know whut I'm goin' t' do? I'm goin' to burn yer old note; then whar'll yo' be at?"

"Yas yo' will. Yas yo' will," Sam shouted. "Jes' yo' burn dat note o' mine and I'll pop a lawsuit onto yo'!"—*The Outlook*.

Order Now!

To keep up with the demand following the recent editorial calling attention to "Quaker Seekers in Wales," we have had to restock this fascinating story three times. Friends all over the country are reading it with eager interest.

Don't let it escape your attention

You will want this book in your library. Special price, \$1.75

FRIENDS BOOK AND SUPPLY
HOUSE

101 South Eighth Street
RICHMOND, INDIANA

WHAT AH FU FOUND IN THE WATER JAR

This and Other Delightful Stories Constitute An Excellent "Where To Begin" Series

Where begin? The place to begin is with the little child. "Begin what?" I hear someone ask. Begin the missionary training of the future church, is my answer.

And there is a host of the most fascinating material available. I have just picked up a little book bearing the title "Ah Fu." It is one of a series called the "Nursery Series." It is the story of a little five year old Chinese boy who lived on a quaint little ferry-boat on a river.

This home of Ah Fu's moved back and forth between two cities carrying ducks and pigs and other things. Of course there were many interesting things for Ah Fu to see and do and he spent many happy hours watching the people in other boats, the boys at play on shore and the ducks and pigs on his house-boat.

One day he leaned over the edge of the boat and saw a big water jar floating by. So interested did he become that he leaned too far over the edge. Splash he went into the water. His father ran to the edge and caught hold of the rope which was tied to Ah Fu. When he pulled Ah Fu onto the boat he had the water jar in his arms. His mother quickly looked inside and found a pretty little Chinese baby girl. Ah Fu had found a playmate and was happy.

The second of the series is "Kembo, a Little Girl of Africa." Kembo lived in a mud and grass hut away off in Africa. She played with her dog and pigeon and went to a mission school where she learned many things.

The third story, "The Three Camels," tells of three little girls, two Indian and one English, who learned to play together.

These fascinating little books are very cleverly illustrated with many colored pictures which will charm the little folk from 3 to 5 years old. They sell at 60c each.

"The School of Mother's Knee" by Miss Applegarth is also a very useful book to use with small children. It is full of suggestions as to ways of interesting little folk in boys and girls who live in other lands. Price \$1.50.

For those who want a regular supply of missionary stories to use with boys and girls, *Everyland* is the best. It is published monthly. Price \$1.50 a year; in clubs \$1.40.

All of this material may be secured by writing to the Friends Book and Supply House, 101 So. 8th St., Richmond, Indiana.

B. W. B.

To be personally annoyed, to have your feelings easily hurt, is always a sign of selfishness, showing that you are focusing on yourself rather than on your service to others.

Moslems Long for Love

Ellen A. Winslow Writes of Visits in Palestine Villages

Ram Allah—meaning Hill of God—is by far the most prosperous looking village I have seen in Palestine. Its houses are better built with more space around them and in many cases trees and shrubs, indicating a thought for beauty. It is very evidently the effect, directly and indirectly, of the influence of Christian Missions and of real Christian lives on the part of the workers. Even then one cannot walk through these streets without seeing plenty of evidence of the deep need of a personal knowledge of the Savior's love and the joy of his presence. The faces of the people and especially of the women speak of so little to make life worth living; it seems more like barely existing. The contrast is great when you meet some of the young people who have been to some of the Christian schools. Their faces are so bright and attractive and full of a real interest in the best things of life.

It seems to me if many of the Christians at home could see this and then go out into one of the Moslem villages, as I did recently, and into some of the native homes and see how eagerly the women would gather around with faces showing how hungry they are for a little human friendship and love to speak to their hearts of a still greater love that might be theirs to brighten their sad lives, there would be plenty of money coming into the Mission treasuries so that the work could be enlarged instead of talking of retrenchment. I am sure many would do without some of the luxuries that these, his other sheep, might have necessities of life, if only they could understand! Many of the girls from our day school were out helping to pick olives that day, so the teacher went around with the young woman in charge of all the village work and myself. We visited the government school taught by a Moslem and heard the boys read and recite stories they had read. It was in Arabic so I could not understand the words, yet I could judge some things. One boy of twelve years had been married for two years already, probably because his mother hadn't a daughter to help in the house and wanted his little wife to use almost as a slave. But that is not quite as sad as when an older man marries a very young girl, when often it means terrible suffering for her. In either case it does not mean a free, happy girlhood such as our girls cannot know how to appreciate. I realized that day better than ever before how very barren are the lives of the women and girls, even when the men are fairly kind to them. Their faces show it and are mostly so sad. No pleasure other than gossiping with their neighbors or telling stories much better not heard.

We went into one Moslem home consisting of a single room reached by inside stone

stairs, while below was where animals are kept at night. They spread down on a mat thin mattresses, on which they sleep, and those were our seats. They are kept on a shelf which is a niche in the stone wall. There were two babies swinging in rude hammocks, one the daughter and the other the granddaughter of the man who sat there, part of the time fondling the son's child who was the older. I wondered how many slept in that one small room. I believe he had two wives. The mother of the tiny baby brought in some fresh native bread from the village oven and we were served some with most delicious honey, while another man made and served Turkish coffee with annis in it making it very good for those who like it and not so bad for me. That man had been one of those who would meet the girls who went to school, beat them and send them home. The girls are eager to go and their mothers to have them. I suppose the men are afraid of the girls' turning Christian, but the workers are very careful not to go against any Moslem custom and do not try to proselyte, but to bring a little brightness and hope into their dreary lives. Yet of course there is a silent influence from the sweet Christian lives of these native teachers that is strong. Some of the Moslem villages welcome our schools and there is no longer any opposition, and they furnish the room or more.

Just after our school closed I had the privilege of attending the Christmas exercises in two of the village schools. The little folks did splendidly with their parts and there was much I could guess at from the motions, although the program was in Arabic except one or two Christmas hymns. The folks at home would have been pleased if they could have seen the delight of the children over their presents—a pair of scissors for each older girl, dolls dressed in America for the little girls and bright colored balls or little toys for the small boys—there is generally a government school for the older boys, but not for girls unless it is a Christian village like Ram Allah. I had my first donkey ride going out to the nearest village but walked the three miles home. We went to the other places by auto but the roads are very rocky in places so I am content to let a man who knows them do the driving.

GABRIEL'S BAG OF ROCKS

In going to one place we were close to Bethel where Jacob had his vision. There were plenty of rocks for his bed as well as pillow. One can appreciate the story told here that when God made the world he sent out Gabriel and another angel with two bags of rocks to be distributed over the earth. As Gabriel flew over Palestine his bag broke, so half the rocks were dropped here while the rest were scattered over the rest

of the world. I thought I had seen rocky places in Maine, but I am convinced with Alice Jones that I had never seen many stones, comparatively speaking. The side hills are terraced with them and divided off into very small sections, still some of those are so covered with small stones that one wonders that they can raise anything. It is largely limestone and I suppose its disintegration makes the soil rich. They use very little fertilizer. Their vineyards bear great bunches of delicious white grapes reminding us of the spies. We have almonds from our own trees and English walnuts from near by, while there are many olive trees and fig trees in this section, and oranges and tangerines we get from Jaffa.

We are about 2800 feet above sea level while the Dead Sea which I have seen from a distance is 1200 below so that it is no wonder there is a great difference in climate. From Haifa the snow-capped peak of Mt. Hermon was very clear in the sunlight, so where could you find a small country so well adapted for the writing of the world's Bible?

The night before Christmas a small party of teachers went by special auto to Bethlehem. We ate our lunch down in the shepherd's field and sat there for a long time in the starlight. Venus was almost over Bethlehem and it was easy to imagine the events of nearly 2,000 years ago. I read aloud the story of the shepherds by the aid of a flashlight and some of the company sang Christmas hymns. Sitting there in the quiet it was very impressive. We waited till nearly nine to go into the sort of cave under the ruins of an old church, dating from the time of the Crusaders, but there was nothing of special interest to us, chiefly pictures of Jesus in His childhood and of no great merit. We climbed back to Bethlehem in time for the carols sung in English in the courtyard of the Church of the Nativity by the Anglican Church and others. It was fine!

THE LATIN CHRISTMAS

The Latin celebration began at ten o'clock and lasted till after three a. m. A friend and I were fortunate enough to get good seats. Some of the music was very fine, and they say singers come from Italy for the occasion, while choir boys went out from Jerusalem, some from the English Church School. The chanting by the Patriarch of Jerusalem and the priests of high rank became rather monotonous after an hour or so, though it was broken occasionally by their marching around in front of the altar. I don't know how many times they changed the robe of the Patriarch but his mitre was taken off and put on many times. Just at midnight a curtain was pulled back from a small box over the center, revealing the image of a baby in a cradle. Then there was more beautiful music before the chanting was renewed. Later a beautiful doll baby was brought in on a golden tray and placed in front of the altar.

At two a. m. the procession of Patriarch

and priests with much pomp and ceremony took the doll down to the crypt and put it in its place behind a golden screen. We followed but had to wait for a long time before we could go into the crypt because of the crowd and various ceremonies. The church is an elegant one well lighted by electricity, partly in what looked like candles in elegant great crystal chandeliers. There were many lights in different parts of the big edifice, some for which the money was sent or left by devout church people. The doll is each year sent back to Italy and auctioned off, the proceeds to help keep the church in repair. It was crowded that night and I suppose all were expected to give something for the same purpose. Somehow the whole was such a contrast to the unpretentious coming of Jesus, that to me it was simply interesting but not impressive. We reached home about four a. m.

CHRISTMAS AT RAM ALLAH

The celebration here consisted of a White Gifts service at the church in the forenoon by both boys and girls, Christmas dinner here to which the teachers of the Boys' School were all invited, a pleasant social afternoon with them, then a little play given by our girls in the evening, called White Gifts for the King, and to which the boys came. That was repeated Sunday p. m. as a treat for the children who go to a Sunday School held by one of our native teachers here in the village—usually over 100 being present.

School closed December 30 and I spent most of my vacation at the seashore with two friends. On our way to Haifa by auto we stopped at Nablus (Sychar in the Bible) and went down to Jacob's well, which is housed beneath what used to be a fine church. I let down the bucket myself and as I drew it up full of splendid clear water I realized that "the well is deep." I was glad of my snapshot taken here of "The Woman at the Well" for there is no opportunity there. The well is 100 feet deep. We rode between Mts. Ebal and Gerizim and could imagine the people in the valley between as the blessings and cursings were pronounced. Then we passed through Nazareth, quite a large village on the hillside overlooking the broad plain of Esdraelon. That was very green and fertile and made possible large fields with very few rocks, a real contrast to this part of the country so well described in Deut. 11:11. On this plain are some large Jewish colonies settled since the war.

Haifa lies along the shore just at the base of Mt. Carmel. We had a fine ride up Mt. Carmel and along its summit, giving a splendid view off to the sea and down on the Plain of Sharon. Houses are built all along the summit and others are in the process of being built. The Brook Kishon lay to the north. Across the bay was Acre (pron. Akka) famous from the times of the Crusaders and of Napoleon. We visited it one forenoon going by train and returning by auto along the beach.

From Two Textbooks!

Copies of the following striking statement were not only given to the press but sent to the 1400 ministers of New York City.

To All Lovers of Good Will:

We are deeply concerned that a public educational institution of our City directs its instructors to watch for the fighting instinct in its pupils and to encourage them in any desire to fight and kill. One instructor is reported in the newspapers of November 18, 1925 as saying that all persons are ready to gouge out the eyes of opponents in emergencies.

Nearly a thousand American young men and young women of many denominations have served in relief work in all the war-torn countries under peace-loving leaders within ten years. They went safely though unarmed through hostile countries and lands where bandits roamed freely. Like the unarmed workers of the Near East Relief they found good will a sufficient protection for themselves and their supplies.

We fear there is little hope for diminishing the crimes of violence in our cities so long as the way of violence is taught by those who guide our youth. We bespeak a hearing for the way of good will.

We set forth below quotations from a military text-book furnished our youth paralleled by quotations from the Bible. We ask our leaders to choose whom they will serve. They cannot serve both, as we understand the words.

MANUAL OF MILITARY TRAINING

Bayonet fighting is possible only because red-blooded men naturally possess the fighting instinct. This inherent desire to fight and kill must be carefully watched for and encouraged by the instructor.

To finish an opponent who hangs on, or attempts to pull you to the ground always try to break his hold by driving the knee or foot to his crotch and gouging his eyes with your thumbs.

Men still have fight in them after you stick them unless you hit a vital spot. But when the bayonet comes out and the air sucks in and they begin to bleed on the inside, they feel the pain and lose their fight.

BIBLE (MATTHEW)

Blessed are the peacemakers for they shall be called the children of God.

Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them.

Signed for and by direction of New York Monthly Meeting of the
Religious Society of Friends

ELEANOR W. TABER, Clerk.

February 3, 1926

144 East 20th St., N. Y. City.

Both there and at Jaffa (Joppa) our hotels were close to the sea and we did enjoy watching the surf and hearing the waves break on the sand. At the latter place a flat roofed tannery was almost below us and we saw them wash the hides in the sea and clean the sheepskins. One of my boys took me to the reputed house of Simon the Tanner and we climbed the minaret of the mosque which stands on the spot and saw what they called Peter's well. One of the largest Jewish colonies is within the limits of Jaffa, though we were told they had 40,000 in it. Much building was going on and it looked like a thriving modern city.

After I came back to Jerusalem I did some more sight seeing there for which I had not had time on my previous short trips.

I went into the Church of the Holy Sepulchre and down to the so-called tomb, but it seems very unlikely. I also visited the Mosque of Omar, seeing the large rock on which Abraham is supposed to have tried to offer up Isaac. The Mosque is very beautiful within and without, and you know stands on the Temple Area.

Interdependence is a more Christian word than independence. Brotherhood and co-operation mean interdependence. There can be no peace until there is justice and there can be no guarantee of justice except in the equitable relationships of democratic organization with a sense of interdependence.—ALVA W. TAYLOR.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

A MEDITATION

BY ALFRED YOUNG

I am sitting in my study alone with my thoughts and God. My thoughts? Yes! What led to those thoughts? Oh yes! I recollect. It was that remarkable passage in the tenth psalm. "The wicked will not seek God; God is not in all his thoughts." The wicked will not seek God. Wherein am I different from the wicked? My thoughts are of God. Was I seeking God in the quiet of my study, or was God through my thoughts seeking me? I do not know. I am unable by analysis to find out.

"I seek but I seek it vainly,
That strange stray thought divine,
That came from the heart of the Father
And entered into mine."

How it came, or, whence it came I know not. But I am thinking of God. Strange, weird, mysterious, marvelous thoughts of God. I am alone with God. I can feel him; know him; sense his presence; really listen to his voice; catch myself whispering to my soul, "*Be still. It is God.*" The tumultuousness of earth's brain storm ceases. A holy calm ensues. I am conscious of God. God is in my thoughts. There comes from somewhere, I know not where,—"The Lord is in His holy temple, let all the earth be silent before Him."

Deep calls unto deep. I pray God who speaks, give me the attentive ear. Out of the silence a voice—I am the Lord, beside me there is no other.

"Hark my soul, it is the Lord;
'Tis the Savior, hear his word;
Jesus speaks, and speaks to thee,
Say poor sinner, Lovest thou me?"

"Too awed to speak, I sit in quiet, fearless peace and calm, meekly waiting.

Again, out of the somewhere comes that felt (rather than heard) voice. "In the beginning was the word, and the word was with God, and the word was God.... And without him was not anything made that was made." "I that spake unto thee am he." Did I hear this or did I feel this? I do not know. I cannot tell. I am awake; I am not dreaming; I dare not break the awful silence by speech. Like the sweet murmuring of a tiny mountain stream heard from a little distance, in sweetest cadence of tone come the words: I am the Lord; Jesus speaks, and speaks to thee; In the beginning God; Without him, nothing. I am still inside my study. I am still—still with God. My thoughts are God's whisperings. Without God, nothing made. I sense God rather than see him. I sense God rather than feel him. But unqualifiedly and positively, It is God; and somehow, or by what means, again, I

cannot state; and yet I know. *I know* he has imparted to me, a revelation of himself as Creator.

Oh God, great and infinite wisdom, in majesty, and power, thou whose throne is the heavens and whose footstool is the earth, dost thou indeed in thy wonderfulness and condescending love and lowliness deign to sojourn with man?

Oh sweet voice, ineffable! "I that speak unto thee am he. I dwell in the high and holy place, with him also of a contrite and humble spirit."

I sense God as Creator. It is God who created the heavens and the earth. It is God who formed the mountains, and the seas. It is God who paints alike the western skies with all their brilliant hues, and the butterflies' wings. It is God who decks the meadows with their multicolored flowers, and covers the hillsides with pine and fir. It is God who called forth nature's wondrous harmony of sound, from the deep diapason of Niagara's mighty roar, to the shrill treble caused by the vibration of the insect's wing. It is God who causes Autumn's blush to overspread the earth, after the rapturous kiss of Summer's sun. It is God who exhales the perfume of the violet, the rose, and the thousands of aromatic flowers and wafts them upon the wings of the winds. It is God who gave the nightingale, the lark, the thrush, their limpid notes of song wherewith to enrich earth's harmonies. It is God who smiles at me in and through the sweet radiance of the wreaths of smiles upon the innocent face of a little infant. It is God who speaks to me out of the compassionate tones of a sympathetic friend.

I am sitting still, overwhelmed, too awestricken to move, not daring to speak. I can only think. My Soul, be still. Be still, and hear what God the Lord will say unto thee. Canst thou by searching find out God? Whose voice spake those words? Silence profound and deep. "I that speak unto thee am he." Deep calls unto deep. "Speak Lord for thy servant heareth."

Canst thou yet believe? Not by searching, not by analysis, not by reasoning, but by revelation cometh knowledge of God, for "No man knoweth the Father but the Son, and he to whom the Son shall reveal Him."

"Thou shalt see my glory soon,
When the work of grace is done."

O, my God, it is enough! Thou hast been so long time with me and yet have I not known thee. Forgive my sinfulness that I have not thought of thee as the "Creator." Forgive that I have not really and truly grasped the fact that as Creator, "All good gifts around us are sent from Heaven

above;" from thee, the giver of every good and every perfect gift.

Oh, my God, my Savior, forgive that I have not in the past more readily accepted knowledge of thee and shew me how best I may love and serve thee in the time present.

In silence I sit. A silence that had been painful were it not so sweet. Oh wondrous, luminous silence, "Waiting upon God." "Waiting for God." No sense of time. No consciousness of ought but a mighty expectation. No fear. No noise. No tumult. No awe, now. I have heard God speak, and live. The awe period has passed. I sensed God's presence and came out not afraid; but oh, so full of peace and quiet trust. God had interviewed me through my thoughts and I had learned to love him as "Creator of all good." And now I still am sitting and waiting. For what? I do not know. Stirring, deep, deep, within my subconscious spirit, great heart throbs seem to come welling up saying—

"More about Jesus would I know
More of His grace to others show;
Spirit of God, my teacher be,
Shewing the things of Christ to me."

I am still sitting in silence. Afraid now to stir for fear that this mysterious, ineffable, intangible presence be taken away. Was I really awake? Or, had I been dreaming? I was awake. I was alert. Conscious of a (to me) very extraordinary intensity of feeling which under other circumstances might have caused me to burst forth into song. Now I was still. Intense? Yes! Scarce daring to breathe for fear of missing something. Waiting! Waiting! Eagerly expectant? It came! So softly and gently at first, and tremulous like the flutter of a leaf to the ground at eventide. "They that wait upon the Lord shall renew their strength;" then with certitude—"They shall mount up with wings as eagles," then in tones of triumph—"They shall run and not be weary; they shall walk and not faint." Then, "No man knoweth the Father (God) but the Son, and he to whomever the Son will reveal Him."

Still alone with God and my thoughts. Dimly, mistily, like the sun breaking through the fog I became aware of a light dawning on my mind. When had I made contact with that word and thought? REVEAL. Oh yes here it comes—"When it pleased God to REVEAL his Son in me, immediately I conferred not with flesh and blood."

Still, still with God and my thoughts of and about God. So God, my God, is not only Creator, but REVEALER, revealing himself to me through the Son. Creator of good; revealer of good. Creator of love; revealer of love. Creator of truth; revealer of truth. Creator of peace and harmony; revealer of peace and harmony. So in the quiet of my study and in the quieter atmosphere of heart and mind there gently steals in (as the dawn steals forth from the darkness) the light of truth, that God not only creates but reveals his creation. In all good,

in all truth, in all purity, in all beauty, in all love, but specifically and specially in Jesus Christ, God is revealing himself to me.

More stillness. Deeper peace. More light. God in Christ. Yes! God in Christ. For what purpose? *Revealing* himself through reconciliation. Reconciled to God! For what purpose? To be saved by his life within. Creator of Life. Revealer of Life. Saving by his life. Oh soul be still! Oh, My God, Creator, Revealer, Savior I still wait. I am sitting at thy feet. My heart feels the sweep of thy fingers across the strings. My mind is swaying to all the impulses of thy gentle approaches.

Speak, Savior, speak! Obey thee, I will ever;

Here at thy Cross I seek, from all that's wrong to sever.

Oh the peace, the quiet restful peace. Is this really earth? Is this a spiritual experience, a heavenly visitation? I set it down as experienced. I neither explain it nor apologize for it. I state the facts as they came and in their sequence. Restful, peaceful, quiet. All this and still a vague something more. And then—more light, floods of light. Light as of the sun suddenly bursting over a mountain top floods the valley below. And once more that sweet, solemn, mysterious inward voice. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Oh my Soul breathe in deeply those precious God whisperings. God is in my thoughts. God is confirming his word, "I am the Lord." God in Jesus speaks to reveal himself to me. In the beginning, God was. In time present, God is. In all future God will be. Without him nothing made that was made.

Is that all? Have I been led thus far, and is this the climax? A long silence. Light, oh yes! Brilliant, dazzling, noontide light. I turn my head and gaze out upon the earth's bosom covered with snow and suddenly from out there in the beyond comes floating into my room nature's chorus, God's Angel-Host chorus:

"He sends the snow in winter
The warmth to swell the grain
The breezes and the sunshine
And soft refreshing rain.
All good gifts around us
Are sent from heaven above,
Then thank the Lord, oh thank the Lord
For all his love."

And then last of all, Oh so sweet, so tender, with far off melody of a silver bell at eventide came that voice vibrant with love. "Your Father knoweth." Your Father? Father? Oh, yes, there it is at last. There is the sequel; there is the climax. There is the great purpose outstanding. God in my thoughts, revealing. God was in Christ. Reconciling me to him. Revealing his love to me. Have I been so long time with thee yet hast thou not known me? And so it

came to me. Out from the mysterious infinitude whence cometh thought. God. God in my THOUGHT. GOD IN CHRIST. GOD IN CHRIST, RECONCILING AND REVEALING; GOD RECONCILING AND REVEALING HIMSELF AS SAVIOR. FOR WHAT PURPOSE? TO PROVE HIMSELF "MY FATHER."

Long into the shades of evening I sat with "God and my thoughts." Thoughts too sweet to permit them to fade away:

"The shadows deepen, Lord with me abide,
When other helpers fail and comforts flee,

Help of the helpless, oh abide with me!"

Hark! was that another whisper of that voice or did my imagination run riot? "Fear not, It is your Father's good pleasure to give you the Kingdom." "The Kingdom of God is righteousness, and peace and joy in the Holy Ghost."

Denver, Colorado.

NEGRO PROGRESS IN FIGURES

The office of the American Friends Service Committee subscribes to five Negro weekly papers and to two of their monthly magazines. We often wonder how many Friends have ever read a colored man's newspaper, or have bought occasional copies of *The Crisis* or of *Opportunity*, to mention two of their best-known periodicals.

To be sure, the newspapers are not very attractive reading. The writer feels that the *Philadelphia Tribune* is one of the best papers. The makeup of the paper is dignified; the news material is interesting and, in most cases, decent; and the editorial comments are very well done. Most of the other papers which it has been our privilege to see, are of the glaring headline type, with the weaker side of humanity portrayed in green, or red or heavy black captions.

However, in spite of this, one finds on the part of the editors a very real desire to constantly encourage the Negroes to better themselves and their conditions; and in one newspaper article and later in a speech made by W. L. Hutcherson—a colored Y. M. C. A. Secretary working in Wichita, Kansas—the following figures were pointed to with just pride:

The Negro was freed sixty years ago; and at that time the race was 94 per cent illiterate. This has been reduced to nineteen and four-tenths per cent; and Viscount Bryce says that this record has not

been equaled by any race in known history. He further states that no other race has made the same progress in six hundred years. At the time of his emancipation the Negro was without any worldly possessions. Certainly it is with real interest that we Friends read of his present economic status. The Negro holds 22,000,000 acres of land, equal to the area of Ireland. He owns 700,000 homes. He has an accumulated wealth of \$1,700,000,000. He has 50,000 churches, and a church property valued at \$1,000,000,000. There are 2,000,000 Negroes in public schools and 44,000 teachers in all schools. The Negro has 500 colleges and normal schools; and the annual cost of Negro education is \$28,000,000. There are 4,000 Negro physicians and surgeons, and 2500 trained nurses. There are 50,000 business establishments, and some 57,000 Negroes in professions; also 500 authors, 578 dentists, 123 chemists, 600 lawyers and judges and 37 civil and mining engineers. There are 389 Negro newspapers in this country; and Negroes own and manage 64 banks. Five hundred thousand Negroes served in the army and navy in the World War; and at present there are 25,440 Negroes in government employment.

It might be well for us to strengthen our interest and our desire to understand the colored race by making a point of subscribing for one of their magazines or newspapers and keeping in closer touch with the very evident progress which the Negro is making—and certainly making with very little cooperation from his white brother.

A. F. S. C.

Philadelphia.

THE GOAL

BY C. E. THOMPSON

The darkness deepens in the eastern sky;
The twilight fades high up in Heaven's dome;

The evening breezes through the treetops sigh,

Above my home.

My labor ended with the set of sun;
The tractor stands in silence, still and dumb;

I could not finish all that was begun,
Ere night should come.

The light from Heaven's gates is shining through,

Where clouds are spread along life's evening sky;

I may not finish all that I would do,
Ere I must die.

But out beyond, in fairer worlds above;
In that new life, from care and trouble free;

I'll finish all the tasks in peace and love,
He gives to me.

Westboro, Ohio.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

QUAKERDOM • AT • LARGE

A Dublin Friend, James H. Webb, has been elected President of the Royal Institute of the Architects of Ireland.

Charles M. Woodman, pastor of the West Richmond Friends Church, has been chosen to give a noon-day series of five sermons during Passion Week under the auspices of the Richmond Y. W. C. A. The subject which he has chosen for the series is, "Jesus and Personal Life Problems."

"Friends—Their Beginnings and Their Mission" was the subject of an address given the other day before the Interchurch Y. Club of Minneapolis by Ellison R. Purdy. It was the second in a series of addresses on denominational histories and principles, one meeting each month being given to hearing outstanding representatives of the various church denominations.

There is a growing sentiment in North Carolina against Capital Punishment. A local society was formed in Greensboro recently which will ultimately affiliate with the National League for the Abolition of Capital Punishment. Similar societies are in Raleigh and Asheville, N. C. Friends are prominent in the local society. Universalists, Disciples, Jews and Friends are linked up together to fight the evil of "state murder." Some of the best jurists and journalists in the state are confessedly opposed to capital punishment.

Our young Friend, Robert C. Jones, of Havana, Cuba, is sending out a circular announcing club rates for magazines and soliciting business in connection with his work for the Cooperative Protestant Bookstore of Havana. He announces that all the commissions received will be used to finance an international news agency between Cuba and other countries. News concerning the most important events in church work, child welfare, education and related fields will be sent to leading journals in the United States and other countries. He is launching this worthy effort in the cause of the development of international friendship.

At the last meeting of the Modern Language Association, our friend, Professor Thomas Atkinson Jenkins, of the University of Chicago, was elected president. The next annual meeting of the association will be held at Harvard University in December 1926 with the new president in the chair. He is a graduate of Swarthmore College, 1887, and the following year received a Ph. B. degree from the University of Pennsylvania. In 1894, Johns Hopkins University conferred upon him a Ph. D. degree, and since 1901 he has been affiliated

with the French department at the University of Chicago where he is now Professor of the History of the French Language.

An illustrated newspaper story is at hand featuring Wyandotte as the original "petticoat city" of Oklahoma. We learn that all city officials and board members are women and the city is run from a woman's point of view. We gather from the pictures accompanying the story that the feminine officials could not be dubbed as modernists or radicals. This impression is borne out by the statement in the story that "bobbed hair is barred from city offices." Why is this notice entitled to a niche under Quakerdom at Large? Because one of the ringleaders in this so-called "petticoat" government is "Alderman" Westine Lietzman of the Friends Mission.

The Board of Trustees and the Advisory Committee of Guilford College in their regular joint February session when they adopt the year's budget found much in the reports given to encourage them. An enrollment of 297 students was a slight increase over last year although the entrance requirements have been made more exacting. The collections of the endowment pledges made three years ago are nearing the \$500,000 mark set and the outlook is most assuring. The trustees are laying definite plans to meet all requirements and make a reality for Guilford College her entrance into the Southern Association of Secondary Schools and Colleges at the next annual meeting of the Association.

Clippings at hand from the Minneapolis *Journal* announce that Alice C. Webb, Treasurer of the Friends Meeting of that city, has been elected President of the Women's Christian Association, a Minneapolis organization that has done a remarkable work for years in providing homes for thousands of working girls. The Association maintains five boarding clubs for girls', a women's hospital, a women's hotel, a home for aged persons, a summer camp and a colored settlement house. In the history of this worthy organization dating from 1866, Minneapolis Friends have been active, among them being Abby G. and Eliza J. Mendenhall, Annis Stuart, Mrs. Wm. Pettit, Phoebe MacMillan and Eunice Albertson.

The next Yearly Meeting of the Society of Friends in Germany convenes at Sonnefeld, near Coburg, from April 2nd to the 6th. The principal theme for discussion during the Yearly Meeting will be, "Our Position Towards Jesus." Heinrich

Becker, the Clerk of the Yearly Meeting, writes: "I suppose there is no need of telling you how very much we will be pleased to welcome Friends from abroad. We are only very sorry that out of financial reasons we are not in a position to send out invitations in the sense of making ourselves responsible for travelling and other expenses as lodging and board." If any American Friends feel that they can attend this Yearly Meeting, please communicate at once with the American Friends Service Committee, Philadelphia, 20 South Twelfth Street.

President W. W. Comfort of Haverford College, in his speech before the Maryland Association of Haverford Alumni at their annual dinner in Baltimore recently, discussed the competition which has finally entered education in the United States and the means that colleges are using to make them more attractive to the high school men. Reviewing briefly the fundamentals which are necessary for proper development, he named three, Latin, English and Mathematics, placing special emphasis on Latin. He said that a prominent English headmaster recently told him that they teach no English grammar in the English schools. Rather, each school has from eight to ten years of Latin and it is the best preparation possible for English. This combined with large reading of English classics makes up their study of their own language.

Homer L. Morris, Head of the Department of Economics and Sociology at Earlham College, has been selected by the Carnegie Peace Foundation as one of fifty American college and university instructors in international relations to study conditions in Europe this summer. The party will have almost unprecedented opportunities to study international associations and cooperative agencies in existence at the present. Conferences and meetings will be arranged especially for the party and internationally known experts will appear before the body at various times. Because of his previous visits in Europe in connection with the American Friends Service Committee, Homer Morris will have an excellent background on which to make this trip. The American educators go as the guests of the Foundation which pays the expenses of the tour.

Occasional mention has been made in these columns of the nationally and internationally recognized achievements of E. Gurney Hill and his son, Joseph H. Hill, of Richmond, Indiana, in the realm of floriculture, both father and son having been honored by election to the presidency

of the Society of American Florists. Within the fortnight, announcement has been made of far-reaching extensions of the Joseph H. Hill Company which will quadruple the size of the present plant and make it one of the largest and most modern rose growing industries in the United States. The company has acquired a 167 acre tract of land adjacent to its present holdings for the purposes of this development. When the extensions have been completed, the Hill greenhouses will have an extent of nearly 1,000,000 square feet of glass. In its enlarged operations the company will specialize in the production of roses.

Referring to her as the "product of a New England Quaker family," President William J. Hutchins of Berea College thus characterizes an outstanding member of the faculty of that institution whose passing has saddened all friends of the college: "The death of Miss Laura Drake Gill closes the career of a very notable woman. She has been a housemother for the Foundation School for Boys in Cumberland Hall here at Berea College. She has taught them manners and manliness, has invited them in groups to her room to take Sunday breakfast, has taught the love of literature, has brought them into contact with the choice books in her own personal library, and has given them the touch of her own beautiful personality." Following her under-graduate education in this country, she studied at the Universities of Leipsic and Geneva and the Sorbonne at Paris. She was for four years the President of the Association of College Women's Clubs, but was perhaps best known as Dean of Barnard College from 1901 to 1908.

In his weekly grist of "British Table Talk," Edward Shillito gives in *The Christian Century* for February 25 an enthusiastic paragraph on the second part of the Discipline of the Religious Society of Friends in Great Britain published under the title, "Christian Practice." "It is much to be desired," he says, "that those who are not Friends should read this book. It deals with the devotional life, not only in the life of the solitary soul, but more particularly in the meeting for worship. Here, as in so many things, the Friends have much to give to others. The ministry of silence and of speech is described; the character and place of worship in the home; the reverence and reading of the Bible.... Other sections of this excellent book deal with the quest for truth, the family, education, publishing truth, the international kingdom. Indeed it would be hard to discover any part of the witness of the Christian Church which is not taken into account. No society could take others into its confidence more fully than the Friends have done."

Apropos of the proposed visit of W. Blair Neatby to American Friends, notice

of which is found elsewhere in these columns, our attention was attracted to an expression which we found in the fuller report of the discussion of his concern before the Meeting for Sufferings as found in the *London Friend*. Therein we have noted that he hopes to visit Baltimore and "also to push farther inland." May we assume that this means that those of us west of the Alleghenies may be favored as a possible objective of this concern? We wot not, especially in the light of the context as given by our friend, Harvey Theobald's supplementary suggestion that the visit be extended to North Carolina where Friends have a desire to know the English point of view in Quakerism. The interpretation of "inland" as held by many of our English Friends reminds us of the conversation we had with a cultured and travelled lady in England a few years ago. After she had told us of her travels in America, giving us the impression that she had toured our country rather extensively, we asked her how far west she had been. She had penetrated "inland" as far as some point in New Jersey, as we recall! Correspondingly, our Friends of London Yearly Meeting are rather prone to interpret "inland Quakerism" as restricted to those points within hailing distance of Baltimore and Philadelphia, the rest of us being dismissed as "outlanders." Why should the balm of Quaker Gilead be restricted to our Friendly Jerusalems at the Atlantic seaboard? Deponent sayeth not.

NEWS OF OUR MEETINGS

On February 9 the young people's class of the Traverse City, Michigan, Sunday School enjoyed a fish supper in the church basement; a long table was spread with plenty of good things to eat, consisting mostly of fried trout. After supper games were in order, after which all went home boosting for their class, which was organized about four years ago beginning with only three scholars. At present this class is among the largest in the Sunday school besides furnishing us a leader for our Christian Endeavor, a Sunday school superintendent, a secretary, a treasurer, pianist, a member of our Bible school board, and a teacher or two. For all of these achievements we give the credit to our pastor, Chester B. McKean, who has taught the class from its beginning. Last fall through diligent work and untiring effort the Ladies' Aid increased our church treasury to the extent of \$100, under the leadership of Mrs. Archie Hinshaw as president. On February 21, Rev. Rotherick, a blind cowboy Evangelist preached in the church to a full house after which many hands went up requesting prayer and 11 came forward at the invitation to make Christ their Saviour.

A revival meeting was held at the Jonesboro, Indiana, Friends Church, January

10 to 28, in charge of the pastors, Charles and Luella Elliott, assisted by Charles Pitt, a resident minister. Emphasis was placed on Prayer and almost every evening some gathered early for prayer together before the regular service began. The work too hard for human wisdom and effort was committed unto God and twelve were converted or reclaimed. Church members were brought into closer relationship with the Master and the work. Time alone will reveal results from seed so faithfully sown.

A three weeks' revival held at Carmel, Indiana, closed February 21. George C. Wise, the evangelist, brought messages with much tenderness that were true to the Scriptures and accompanied by the Holy Spirit. Clarence L. Cosand of Damascus, Ohio, took charge of the singing after the first week, and his services were a great help and inspiration. Seventeen meetings were held in homes of shut-ins which were a great blessing. The teaching on sanctification in the afternoon meetings helped to strengthen the church. The children's meetings were also quite worth while, and a demonstration by the children on the last day of facts they had learned about the Bible proved they had received a splendid foundation for future use and study. Fourteen testified to having received special blessing during the meeting. The church being strengthened is encouraged to press forward.

February 25, marked the closing of a successful revival at the Friends Church in Parker, Indiana, in which, for eighteen days, the pastor, Leander Chamness, supported by a loyal membership, served as evangelist, bringing clear, constructive, convincing messages both morning and evening. His son, Clifford Chamness of Economy, Indiana, led the singing and delighted the large audiences with his earnest appeals through song. Seventeen claimed definite blessing and the entire church enjoyed a real spiritual uplift. There were four accessions to the church as active and three as associate members, with a prospect of others later on.

Dublin Quarterly Meeting held at Dublin, Indiana, February 27, was favored with the presence and services of R. Aaron Napier, pastor at New Castle Meeting, and Clinton O. Reynolds of Farmland Meeting. Leslie Shaffer of Earlham College was also present and his gift in song was much appreciated. Homer L. Morris, an Indiana member of the Friends Service Committee gave a clear and interesting presentation of the purposes and work and financial needs of the Committee which resulted in a substantial contribution for that work. Economy Monthly Meeting brought forward the name of Russell Reece for recording as a minister and a committee was appointed to proceed in the matter by the revised method of recording minis-

ters. Some of the visiting Friends enjoyed their first dinner in the remodeled basement of the church. The next session will be held at Nettle Creek, in May.

Friends at Bloomingdale, Indiana, are appreciating the services of their pastor, I. Lindley Jones, and of his faithful wife. An every member canvass was made by a large band of volunteers, February 28, in beginning a revival campaign which will continue until Easter, and during the week preceding Easter there will be services each evening. It is hoped that real whole-hearted effort will bring gratifying results at the close of the five weeks.

E. Howard Brown of Marion, Indiana, is now situated that he can visit Quarterly Meetings and address local meetings on the subject of Temperance and Law Enforcement. A freewill offering will be expected for the Temperance Committee. Engagements may be made by addressing him at 213 West 38th Street, Marion, Indiana.

A revival service was held recently at Benson Chapel, Indiana, in Bloomingdale Quarterly Meeting, with Orval Cox, of Pilot Grove, as evangelist. His faithful preaching and personal work were a blessing to many. Ten found victory through prayer and six requested membership in the church. Ira Downs is the pastor. At Providence Meeting, which is his other appointment, special meetings were held in which Noah Dixon, of Tangier, assisted. Several bowed at an altar of prayer to find Christ precious as Savior and others were encouraged to greater faithfulness.

Union Street Friends Church, Kokomo, Indiana, enjoyed a series of evangelistic meetings, February 16-28, with H. Elmer Pemberton as evangelist. It was a time of spiritual refreshing and many who attended throughout thought them the best ever held here. The quiet dignity with which the messages were given made them feel the worthwhileness of Christian living. Only time will tell the results but many renewed their consecration to Christ and his service and some for the first time identified themselves with the church. During the twelve days of meetings, four funerals were held in the church, two having been very active members, and their passing aided others to make decisions. During February the Christian Endeavor was favored with splendid talks from Professor Clarence Hinshaw, principal of the High School; Coach Hill, who is doing such clean work with High School basketball boys; H. Elmer Pemberton, the evangelist; and C. V. Haworth, superintendent of the city schools. Their splendid talks will long be remembered.

Independence Quarterly Meeting was held February 19-21 at Independence, Kansas. All the pastors of the Quarterly

Meeting were present. We were favored with the presence of our Evangelistic Superintendent, M. F. Swafford, Secretary of Religious Education, Neita Kenworthy, of Wichita, field secretary of C. E., Nettie Ditch of Wichita also Wm. P. Haworth of Miami, Oklahoma. M. F. Swafford brought the message Saturday morning from the 1st chapter of Joshua which was a great blessing to the meeting. Nellie Ditch had charge of the C. E. meeting Saturday evening, which was very helpful and instructive, a blessing to young and old alike. Neita Kenworthy conducted a round table talk Sunday morning at the Bible school conference, which gave us a new vision of our responsibility to the Bible school. Wm. P. Haworth brought the message at 11 Sunday morning from I Peter 3-15 upon the subject "Our Hope," which was a great blessing to his hearers.

Orley Smith of Carmel, Indiana, held meetings over two weeks, beginning February 7, at Beech Grove Meeting near Paoli, Indiana. The community has been stirred and the church enlivened as it has not been done for many years. There have been many conversions and renewals among both old and young.

IOWA NEWS NOTES

Salem observed January 10 as Membership Day. The service was in charge of Bessie Collins, Quarterly Meeting Superintendent, who brought a splendid message on "Our Church." The names of thirty-one applicants were read and duly received into membership. In the evening, evangelistic services were begun by the pastor, continuing for three weeks. Some conversions and renewals were witnessed during these meetings and the church in general brought into closer fellowship, and as a result, twentyfive more new members will be added to the church. Among these are four entire families.

Stuart meeting was privileged to have Moses Mendenhall with them for a two weeks meeting closing Sunday night, January 31. The attendance was good especially during the second week considering the roads and weather. The ministry of the word was clear and convincing and calculated to bear fruit in the lives of the hearers. Most of the young people who attended were either converted or renewed or received some special blessing and some of the older ones were also blessed. It was a time of refreshing and a stimulus to renewed activity on the part of the whole church.

UNUSUAL BARGAIN

A half section of land for sale, 4½ miles from Deer Trail, with four room house, bath and water; good barn, garage and hen house; well fenced, with 100 acres in cultivation. Owner in mercantile business. Price \$4800. Terms. Fremont Chapman, Deer Trail, Colorado.

February 6 and 7, Oskaloosa Quarterly Meeting was convened at Grinnell. The weather was ideal, and the attendance very good. Each of the local meetings was represented except Bloomfield. D. B. Cook from Bear Creek Quarterly Meeting gave a short program Saturday evening and on Sunday evening, Arthur Kellogg, First Vice-President of Young People's work of the Yearly Meeting, led the meeting. There were forty-one Endeavorers present. Moses T. Mendenhall attended Oskaloosa Quarterly Meeting and from Grinnell went to Hesper, Iowa, to assist George Evans in a short series of Evangelistic Meetings closing Sunday evening, February 14.

Pleasant Plain Quarterly Meeting was held at Pleasant Plain, February 20 and 21. The roads were almost impassable for autos, which greatly hindered those from the other local meetings from attending. Several of the country people brought their dinners and stayed for the afternoon session, which was a Young People's program. Arthur Kellogg gave the address.

C. V. Stanley, Treasurer, reports that the finances of the Yearly Meeting are in the best condition they have been for ten years. Yearly Meeting stock has been coming in quite regularly. A few meetings have been failing to meet their obligations in past years, and these are bringing up their deficits in splendid shape. It is to be hoped that United Budget funds for benevolences will show a corresponding increase.

TWO CURRENTS OF POWER

The power of character arises from its truthfulness. Circumstances form the character but, like petrifying matters, they harden while they form. Since character is higher than intellect, a great soul will be strong to live, as well as to think. It takes a great deal more grace to serve God in the place where we have to live than it does to shout with the crowd when enthusiasm is at its height. Every Christian is producing two sets of influence. Two currents of power issue from him which set in motion the wheels of life about him. One is the unconscious, involuntary influence of his real character; the other is the voluntary influence of what he consciously says and does for a special purpose. Now these two currents that flow from him may be opposed to one another and then the influence of his character will contradict the influence of his words. But when the language of his nature is in harmony with the language of his lips, when character and conduct cooperate to express life we learn to appreciate by observation and reflection the importance of right living.

Father: "What have you done with the money I gave you?"

Boy: "I gave it to a poor old woman"—"That's a good boy."

"A poor old woman who sells ice-cream cones."—*The Outlook.*

INTERNATIONAL SUNDAY SCHOOL LESSON

March 21, 1926

Jesus Dies and Rises From the Dead.
John 19:23-30; 20:19, 20.

Golden Text: "Therefore doth the Father love me, because I lay down my life, that I may take it again." John 10:17.

Devotional Reading: Matt. 4:18-22; 16:24.
Intermediate and Senior Topic: Jesus Dies and Rises From the Dead.

Topic for Young People and Adults: Christ Dying for Our Sins and Rising for Our Justification.

Daily Readings

M.—Behold the Man, John 19:1-9.
T.—Jesus Crucified, John 19:23-30.
W.—The body entombed, John 19:38-42.
T.—The empty tomb, John 20:1-10.
F.—Jesus appears to Mary, John 20:11-18.
S.—The ever-living God, Heb. 1:8-12.
S.—God delivers from death, Psa. 16:1-11.

In our efforts to penetrate the mystery of Christ's death we are tempted to slight some of the facts which make his sacrifice real to human hearts.

It was human suffering. He "emptied himself taking the form of a servant... becoming obedient even unto death, yea, the death of the cross." Phil. 2:7, 8. Human suffering is the only suffering our minds comprehend and if we slight that, his death will become unreal to us.

His cross was not something apart from the course of Christ's life, something toward which he deliberately walked as having an end in itself. The Scriptures teach us that he came to the cross by the way of service, because he was steadfastly true to his love for men and his purpose to save them, he followed the path to the cross. "The Good Shepherd giveth his life for the sheep." Given his mission and his faithfulness, together with the conditions he met, and death was inevitable.

His faithfulness even unto death, the price he paid, has in itself had such an effect upon the world that many who reject the Christian doctrine admit the drawing power of his cross.

His death means more, vastly more than all this; but what explanation of its meaning goes farther than that word "more?" That he is our great sin offering is a fact that must be experienced rather than defined.

Let us not rend it. (v. 24). Matthew remembered that the parting of His garments was a fulfillment of prophecy. It was also the fulfillment of a too common human tendency. These case-hardened men did not hate Jesus. They were as willing to have Him King as Caesar. They were supremely interested in the garments. How often, when some great cause has been at stake, when right has been on the scaffold, men have gambled for the garments.

Standing by the cross of Jesus. (v. 25). There are always the Mary's that stand by. Sacrifice as well as sin, is social. It touches the tenderest relations of life. It passes on sacred trusts to others—Behold thy son.... Behold thy mother. (v. 26, 27).

The disciples were glad. (v. 20). So have Christians ever been. Glad because they know they have a living Lord; glad because they know that the service of faith and the life of faith will issue in triumph.

ELLISON R. PURDY.

BIRTHS

MORRIS—To Ralph and Mary E. Morris, Bloomington, Indiana, January 20, 1926, a son, Robert Josiah.

DEATHS

BUNDY—At Star, Idaho, January 16, 1926, Amanda Allen, widow of Daniel Williams

Bundy, and daughter of Thomas and Elizabeth Allen, in her 84th year. Born near Friendsville, Tennessee, she was a life long member of the Friends Church. Two of her nine children survive, Mary Burke Bogart and Rosa Bundy Cannon of Star, Idaho, also three sisters, one brother and a granddaughter, Rosa May Burke.

FRAZIER—In Lincoln, Oklahoma, February 16, 1926, Laura M., wife of Isaac Frazier, in her 73rd year. Born in Randolph County, Indiana, she was converted to Christ in 1885 and joined Friends. Moving to Oklahoma in 1901, she and her husband took their membership to Iowa Monthly Meeting and she was appointed an elder in which capacity she served during the remainder of her life. For four years they were missionaries to the Indians at Wyandotte, Oklahoma. She "fought a good fight" and was ready for a crown.

RHOADS—At Fairhope, Alabama, where he was seeking health, Dr. Edward G. Rhoads, a minister of Germantown Friends Meeting, Philadelphia, Pa., January 24, 1926, in his 63rd year.

SCHOOLEY—At the home of her sister, near Burlington, Indiana, February 4, 1926, Ella Stout Schooley, daughter of William and Elizabeth Stout, aged 73 years. A member of the Friends Church at New London, Indiana, in meekness and humility, she manifested in her daily life the spirit of Christ whom she loved and served. She is survived by two brothers, three sisters, two granddaughters and one great grandson.

WILLIAMS—At the home of her daughter, Bertha Miller, Eagle, Idaho, February 22, 1926, Martha B. Williams, widow of George Williams, and daughter of Caleb and Matilda Baldwin, a lifelong member of the Friends Church. She was a steadfast Christian and for several years a member of Boise Meeting. For nine years she was an invalid and beautifully manifested her faith in Christ. Two sons and two daughters, Hiram of Huston, Idaho, Byron of Long Beach, Cali., Bertha Miller and Olive Martin, of Alden, Iowa, survive her.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car. or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kil-dare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m. Mid-week Meeting, Thursday 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

MINNEAPOLIS, MINN., FRIENDS CHURCH
First Avenue South at Fourteenth Street. Take Nicollet Ave. car to Fourteenth St. and walk one block east. Meeting for Worship 10:30 a. m.; Bible School 12 m.; Christian Endeavor 6:15 p. m.; Mid-week Meeting Thursday at 8:00 p. m. Ellison R. Purdy, Pastor, 2700 Pillsbury Ave. Phone South, 1951.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 3232 Joy Road. Bible School, 10 a. m. Meeting for Worship, 11 a. m. Evening Service, 7:30. Out-of-town friends welcome. (Under direction of Indiana Yearly Meeting.) Ira C. Dawes, Pastor, 2322 Leslie Ave., Phone, Arlington 3940 J.

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